

study pursued in connection with the Sabbath School lessons. The articles do not deal with the lesson *per se* but with coquate lines of study. Thus for January there is an article by Dr. Warfield upon "Christ's growth in knowledge"; a second, by Dr. McPheeters, upon "Christ's interpretation of Scripture"; a third by Dr. Purvis, upon "The Virgin Birth."

The editorial comment is to the point, the longer articles are broken up into segments, with admirably chosen "side-headings", if one may use a somewhat contradictory, but suggestive term. Space forbids reference to all the articles which will be read with interest, and will, we imagine, create a desire to know more of a magazine, whose first number is so full of promise.

### The Essentials Remain.

While controversy is being waged around many doctrinal issues which, with their variant theories and interpretations, we have largely inherited from the past, it will be well for the Christian believer not to join the ranks of the alarmists, but to take refuge and find peace in the declaration that "the Word of our God shall stand forever." What is that Word? For one thing it is not the specious form of interpretation put forth by a body of men who would inseparably unite Christ's words with the particular philosophy which they inculcate. Rather the Word of God is that which inseparably unites teaching with life. What gain comes to the believer, let us ask, by the insistence that God "withholds mercy for the glory of his sovereign power"? Or what matters it, if the paradox is offered him of predestination and constraint joined to perfect liberty of the will, whether he accept it or not? But it matters much every way, indeed it is everything to the believer, whether he finds in Christ the realization of the true and right relation between man and God—the relation of children with their father—or not. So, too, it matters much, indeed it is of tremendous consequence, whether we are to hold to the Saviourhood of Jesus Christ or not. If Christ brings the believer home to God and introduces him into that filial life in which he rests and is strong, what concern have secondary issues to him? And if in his experience the believer finds confirmation of his faith in the friendliness and renovating power of the indwelling Spirit of God, what concern has he for a filioque controversy or a discussion over the institution of the Lord's Supper? Yet the Church, or rather some churchly people, expend much time, labor and energy over discussions which are as barren of results as the Matterhorn is of tropical flora; and they think that in doing so they are sustaining the very Ark of God—well meant, but all in vain. Let the believer possess his soul in patience.

The fundamental and essential remain; there let them rest in serenity, believing, in the words of a recent writer who has moved not a little the hearts and minds of men, that "the experience of God, of Christ, of the Spirit, of love and of victory is coming in: it will take new forms, but it will be the old reality, and the Christian will stand forth strong and clear—clear in the light of simplicity and strong in the strength of God."—Christian Work.

### Morley on Calvinism.

The "Dominion Presbyterian" of Dec. 21, contains an article in the course of which is a condensed statement of the leading doctrines of Calvinism as given by John Morley. I am quite willing to make all reasonable allowance for his anxiety to put what he wished to say, in as few words as possible. But I must say that he somewhat misrepresents Calvinism. I do not suppose that he properly understands it. Here is one of his sentences: "Founded on St. Paul and on Augustine, it was in a sentence this: That before the foundations of the world were laid, it was decreed by counsel secret to us that some should be chosen out of mankind to everlasting salvation, and others to curse and damnation." According to this, God dealt with both of these classes on precisely the same ground—His mere good pleasure. Neither deserved the portion assigned it. This is not true Calvinism. According to the latter, the salvation of the righteous is all of grace, the condemnation of the wicked, all of merit. Here is what our Confession of Faith says on the subject. "Those of mankind that are predestinated unto life, God . . . hath chosen in Christ unto everlasting glory, out of His mere free grace and love; without any foresight of faith or good works, etc.; and all to the praise of His glorious grace." (Chap. III. Sect. v.). "The rest of mankind, God was pleased . . . to ordain to dishonor and wrath for their sin, to the praise of His glorious justice" (Sect. vii.). Again, Calvinism is founded, not even in part, but wholly on Paul, who "spake as he was moved by the Holy Ghost." Augustine himself founded his system on Paul. Once more, Morley says that, according to Calvinism, "It was decreed . . . that some should be chosen . . . to everlasting salvation, and others to curse and damnation." Why say: "decreed that some should be chosen," that is, "decreed to choose them?" Would it not be enough to say: "some were chosen," etc?

Another sentence of Morley's on this subject is as follows: "On this black granite of Fate, Predestination, and Foreknowledge absolute, (Calvinism) was founded." Calvinism knows nothing whatever of any power distinct from, and independent of, the God of the Bible. It most distinctly sets forth that all things, yea, even the fall to the ground of a sparrow, or of a hair of our head, are of Him.

There is not, therefore, the very slightest trace of Fatalism in the creed of any true Calvinist.

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### David Livingstone.

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away into darkness without knowing whither they were going." The question was not easily answered.

After a short stay at Kolobeng Livingstone removed to Lepolole, where he effectually secluded himself from all European society that he might the better study the language and customs of the natives. He next made choice of Mabotosa about 100 miles from Kolobeng, situated in a beautiful valley surrounded by mountains. Here he thought he could make himself at home for life and laid his plans for establishing a training school for native teachers and making Mabotosa a second Kuruman. Having completed the mission buildings and set things agoing, he made a journey to Kuruman, ostensibly to procure a fresh supply of stores. Dr. Moffat and his family had meanwhile returned from England and it was not long before Livingstone, bashful man as he was, mustered courage to ask Mary Moffat, the eldest daughter, to become his wife. They were married in 1844 and for eighteen long years the devoted missionary's wife proved indeed a help-meet, sharing the privations, difficulties and dangers that fell to their lot, as well as the honors that were heaped upon her illustrious husband.

About the time of his marriage Livingstone's courage was tried in another way. He was living within the territory of the king of beasts. In no part of the world was the lion at that time so plentiful, fierce and daring as in that part of Africa. Lions were the terror of the villages. To get rid of them, one must be killed. Livingstone volunteered to head a party in search of their enemies, all of which fled at the approach of the hunters, save one savage brute which remained sitting on a rock as before. Livingstone fired at him twice, wounding him severely. What followed is best told in his own words. "When in the act of loading again, I heard a shout. Starting and looking around, I saw the lion with tail erect just in the act of springing upon me. He caught my shoulder as he sprang and we both came to the ground together. Growling horribly close to my ear he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which patients under the partial influence of chloroform are said to experience, annihilating fear and causing no sense of horror in looking at the beast. Immediately there was a crunching the bones. I had on a tartaan jacket on occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh, for my two companions in this affray who were also bitten, one in the thigh and the other in the shoulder, both suffered severely from the peculiar pains incident to such wounds, while I escaped with only the inconvenience of a false joint in my limb."

It may be added that this false joint was the means of proving beyond a doubt the identity of Livingstone's remains previous to their interment in the Abbey.